

Compositions

Name The SECRET PAPERS of the K'6 chi
School Book One November/December
Grade 2008

- 9 3/4" x 7 1/2"
- 247mm x 190mm
- 100 sheets

STAPLES

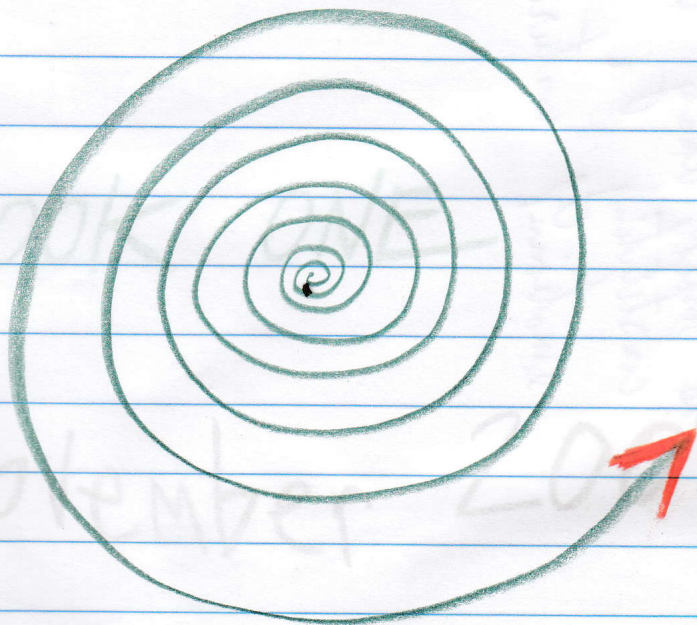
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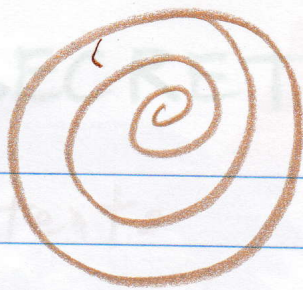
" Those who believe they have something left to lose
are ever-so-much-more manipulable. Those who
realize they have nothing left to lose have
nothing left to fear, and they can be
extremely dangerous to their victimizers. "

- Dennis Jensen
(endgame)

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The Secret Papers of the K'ochi moco'o

BOOK ONE

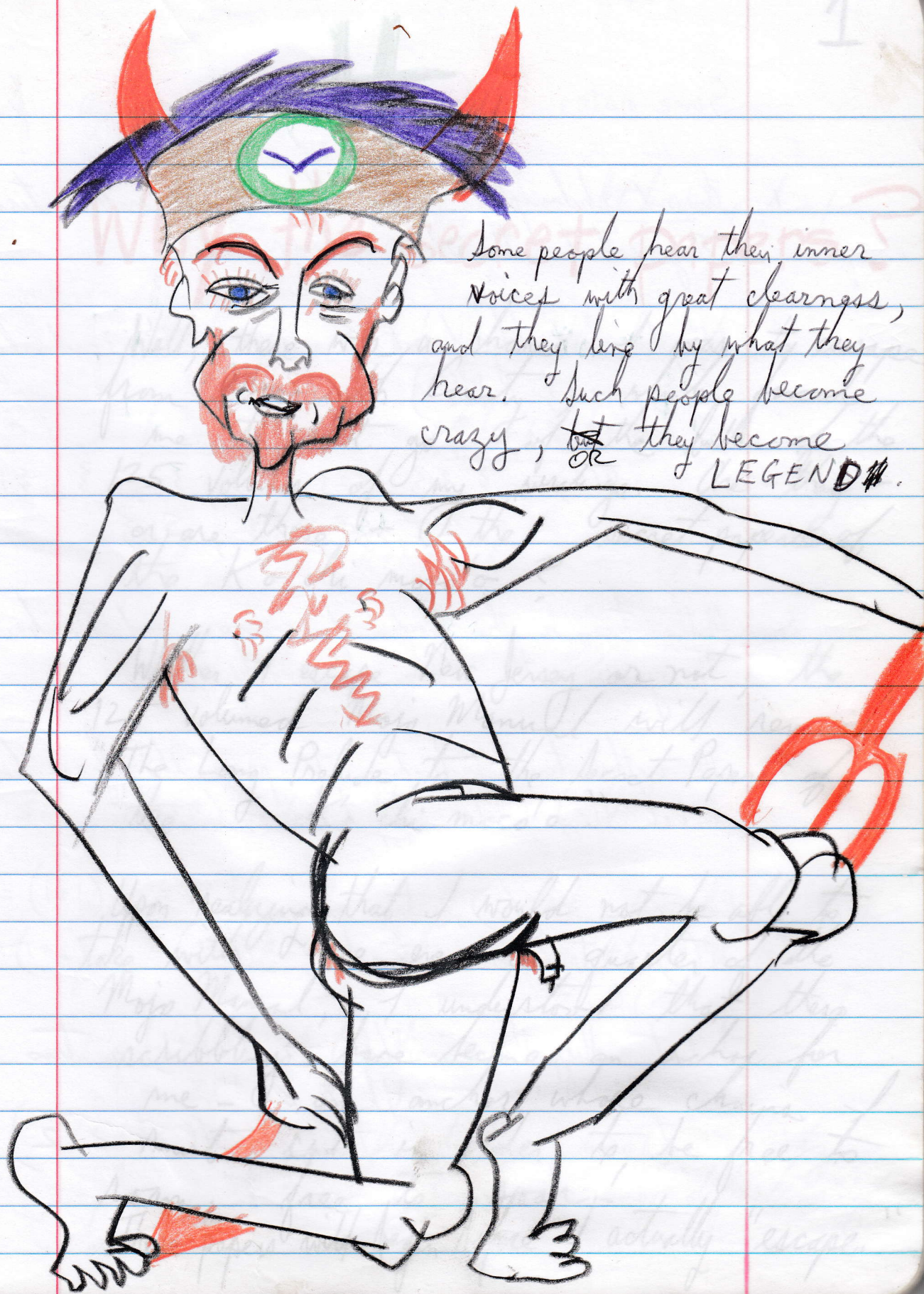
November 2008

It is the precise time when the individual feels as if his whole life is crashing down around him, that he is most likely to achieve an inner reorganization constituting a quantum leap in his growth toward emotional maturity.

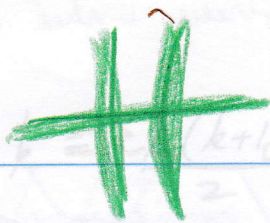
THE SECRET PAPERS

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1
Some people hear their inner
voices with great clearness,
and they live by what they
hear. Such people become
crazy, ~~but~~ ^{or} they become
LEGENDS.



Why the secret papers?

Well, there was a chance I was to escape from Monmouth County, which forced me to let go of the bulk of the 125 volumes of my writings. Are they - or are these - the secret papers of the K'o chi moco'o?

Whether I escape New Jersey or not, the 125 volumed Mojo Manual will remain "The Long Prelude to the Secret Papers of the K'o chi moco'o."

ANCHOR

Upon realizing that I would not be able to take with me even a quarter of the Mojo Manual, I understood that these scribbles have become an anchor for me - an anchor whose chains I must cut in order to be free to roam, free to spar! These papers will begin before I actually "escape."

Some notes from L3E:

1. Ancient philosophers were the original mathematicians. They called themselves "Logicians."

2. If the cardinality of set S is n , the cardinality of powerset $P(S)$ is 2^n

$$S = \{1, 2, 3\}$$

$$P(S) = \{ \{1\}, \{2\}, \{3\}, \{1, 2\}, \{1, 3\}, \{2, 3\}, \{1, 2, 3\}, S \}$$

3. Mathematics is the Queen of science, and Number Theory is the Queen of mathematics.

4. Use mathematical induction to prove the formula "Let $P(n)$ denote $\sum_{k=1}^n k = \frac{n}{2}(n+1)$ "

Base case: $P(1)$ is true since $\sum_{k=1}^1 k = \frac{1}{2}(1+1) = 1$

$P(2)$ is true since $\sum_{k=1}^2 k = \frac{2}{2}(2+1) = 3$

Inductive Hypothesis: $P(k) \rightarrow P(k+1)$ is true

$$\forall k \in \mathbb{Z}^+$$

(assume $P(k)$ is true for all $k \geq 2$)

Assume $\sum_{k=1}^n k = \frac{k(k+1)}{2}$

Then $\left(\sum_{k=1}^n k\right) + (k+1) = \frac{k(k+1)}{2} + k+1$

$$= \frac{k(k+1)}{2} + \frac{2(k+1)}{2} = \frac{k^2 + k + 2k + 2}{2}$$

$$= \frac{k^2 + 3k + 2}{2} = \frac{(k+1)(k+2)}{2}$$

which is $\frac{k}{2}(k+1)$ when $k \leftarrow (k+1)$

$$\frac{(k+1)}{2} ((k+1) + 1)$$



5. "if n is odd, then n^2 is odd"

definition of an odd number: $2k+1$ where $k \in \mathbb{Z}$

if $n = 2k+1$, then $n^2 = 4k^2 + 4k + 1$

$$= 2(2k^2 + 2k) + 1$$

$t \leftarrow 2k^2 + 2k$, where t is some integer

$$n^2 = 2t + 1$$

" n^2 is of the form 'two times an integer plus 1,' which is the very definition of an odd number."

$p \rightarrow q$: "hypothesis implies conclusion"

6. Usually the steps of a proof are algebraic.
Here is another direct proof:

If n is even, and m is odd, then $m+n$ is odd.

n being even $\Rightarrow n = 2k$ for some $k \in \mathbb{Z}$

m being odd $\Rightarrow m = 2l+1$ for some $l \in \mathbb{Z}$

$$m+n = 2k+2l+1 = 2(k+l)+1$$

let $t \leftarrow (k+l)$, where t is an integer
 $m+n$ is of the form $2t+1 \therefore m+n$ is odd

7. When suspecting a false conclusion, find 1 counterexample.
When suspecting true, must prove always true.

8. Indirect proof of "if $3n+2$ is odd, then n is odd"

$$p \rightarrow q \sim \neg q \rightarrow \neg p$$

$$(3n+2 \text{ is odd} \rightarrow n \text{ is odd})$$

$$\sim (n \text{ is even} \rightarrow 3n+2 \text{ is even})$$

let $n=2k$ (even), then $3(2k)+2 = 6k+2 = 2(3k+1)$

let $t \leftarrow 3k+1$ where $t \in \mathbb{Z}$; then $3n+2 = 2t$, and even by definition.

9. Proof by Contradiction

The $\sqrt{2}$ is irrational.

Proof: Assume that $\sqrt{2}$ is in fact rational.
(Take the negation of the original conclusion, and show that we get the negation of the original hypothesis).

if $\sqrt{2}$ is rational, then $\exists a, b \in \mathbb{Z}$ such that $\sqrt{2} = \frac{a}{b}$ where a and b are relatively prime.

(to be relatively prime means to share no common factors \rightarrow in lowest common terms)

Square both sides of equation and cross multiply.

$$(\sqrt{2})^2 = \left(\frac{a}{b}\right)^2$$

$$2 = \frac{a^2}{b^2}$$

$2b^2 = a^2$, so a must be even

$2b^2$ is of the form $2k$ and is therefore even, hence a^2 is even. Squares of even integers are even. Squares of odd integers are odd.

$p \rightarrow q$: "hypothesis implies conclusion"

a can be written as $2k$, so $2b^2 = 4k^2$
 $b^2 = 2k^2$. This means b is also even.
But, if $\frac{a^2}{b^2} = \frac{a \cdot a}{b \cdot b}$ is even, then both
can be divided by 2, and hence,
are not relatively prime.

10 Mathematical Induction

Prove that the sum of the first n integers is
$$\frac{n(n+1)}{2}$$

I. BASE CASE true for $n=2$
 $1+2=3$ $\frac{2(2+1)}{2} = 3 \quad \checkmark$

II. INDUCTIVE HYPOTHESIS

Suppose the formula is in fact true for some
 $k \geq 2$ and $k < n$.

$$1+2+\dots+k = \frac{k(k+1)}{2}$$

This also can be written as $\sum_{j=1}^k j = \frac{k(k+1)}{2}$

III. SHOW THAT THE FORMULA IS TRUE FOR $(k+1)$
 (using the Inductive Hypothesis from step II)

Does $(1+2+\dots+k+(k+1)) \stackrel{?}{=} \sum_{j=1}^{k+1} j \stackrel{?}{=} \frac{(k+1)(k+2)}{2}$

$\underbrace{\hspace{10em}}_{\substack{\text{This part is} \\ \frac{k(k+1)}{2}}}$

$$\frac{k(k+1)}{2} + \frac{2(k+1)}{2} = \frac{k^2 + k + 2k + 2}{2}$$

$$= \frac{k^2 + 3k + 2}{2} = \frac{(k+1)(k+2)}{2}$$



II. Important notes taken from Jay Deshbandi's lectures =

rule: $f(x)$

domain: nature of inputs

range: nature of outputs

name of function $\rightarrow f: \mathbb{D} \rightarrow \mathbb{R}$

domain range

graphing techniques: get all the information

- intercepts (crossing axis)
- roots (where $f(x) = 0$)
- end behavior

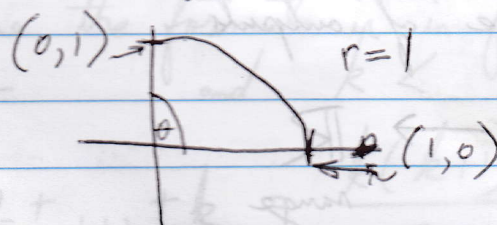
Division before "derive" :

$$\frac{x^4 - 2x + 3}{x - 2}$$

$$\begin{array}{r} x^3 + 2x^2 + 4x + 6 + \frac{15}{x-2} \\ x-2 \overline{) x^4 + 0x^3 + 0x^2 - 2x + 3} \\ \underline{-(x^4 - 2x^3)} \\ 2x^3 + 0x^2 \\ \underline{-(2x^3 - 4x^2)} \\ 4x^2 - 2x \\ \underline{-(4x^2 - 8x)} \\ 6x + 3 \\ \underline{-(6x - 12)} \\ 15 \end{array}$$

Trigonometry review

although $\frac{\pi}{2} = 90^\circ$, 90° is not a real number
(The Babylonians used 360° for circle)



$$\begin{aligned} \sin \theta &= y \text{ coordinate} \\ \cos \theta &= x \text{ coordinate} \end{aligned}$$

$$\sin \frac{\pi}{2} = 1$$

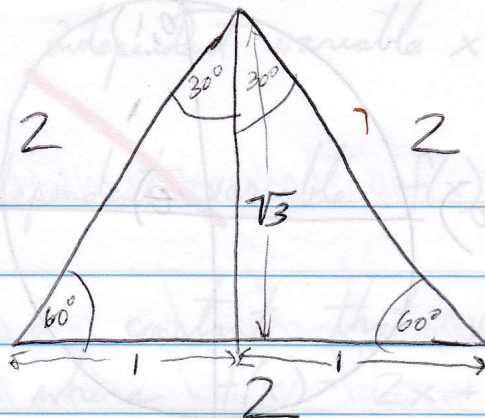
$$\cos \frac{\pi}{2} = 0$$

$$\sin 0 = 0$$

$$\cos 0 = 1$$

$$\tan \theta = \frac{y}{x} = \frac{\sin \theta}{\cos \theta}$$

$$\cot \theta = \frac{x}{y} = \frac{\cos \theta}{\sin \theta}$$

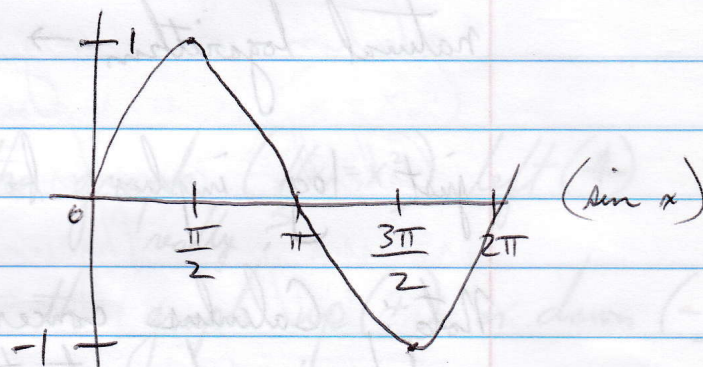
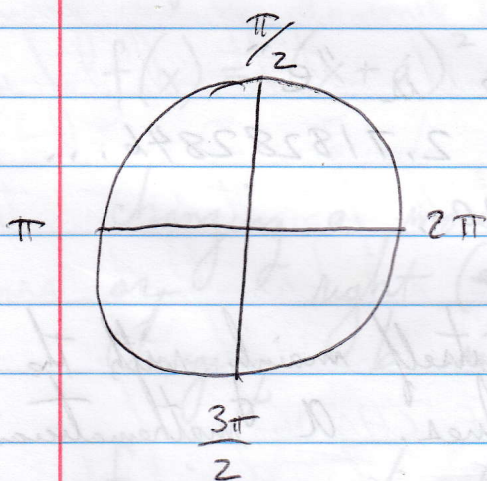


$$\sin 60^\circ = \sin \frac{\pi}{3} = \frac{\text{opposite}}{\text{hypotenuse}} = \frac{\sqrt{3}}{2}$$

$$\sin 30^\circ = \sin \frac{\pi}{6} = \frac{1}{2}$$

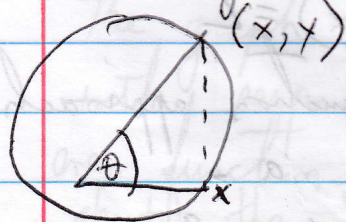
$$\cos 60^\circ = \cos \frac{\pi}{3} = \frac{\text{adjacent}}{\text{hypotenuse}} = \frac{1}{2}$$

$$\cos 30^\circ = \cos \frac{\pi}{6} = \frac{\sqrt{3}}{2}$$



period of $\sin x$ is 2π

a bridge to pass from sine to cosine:



$$\sin^2 \theta + \cos^2 \theta = 1$$

$$\cos^2 \theta = 1 - \sin^2 \theta$$

$$\sin^2 \theta = 1 - \cos^2 \theta$$

← → independent variable x (INPUT)

↑ ↓ dependent variable $f(x) = y$ (OUTPUT)

parameter - a constant that varies

$$f: \mathbb{R} \rightarrow \mathbb{R} \text{ where } f(x) = 2x + b$$

b is the unspecified constant (parameter), the y -intercept. The parameter b generates a family of lines $y = 2x + b$.

This family of lines is parametrized by b .

Parameters are "adjustment knobs" on the function process.

$$f(x) = (x+a)^2 + b$$

changing a moves the graph ($f(x) = x^2$) left (+) or right (-), really?

Changing b moves the graph up (+) or down (-).

f is even if outputs $f(x) = f(-x)$

f is odd if outputs $f(x) = -f(-x)$

The graph of an odd function has symmetry with respect to the origin. The graph of an even function will have a graph that is symmetric about the y -axis.

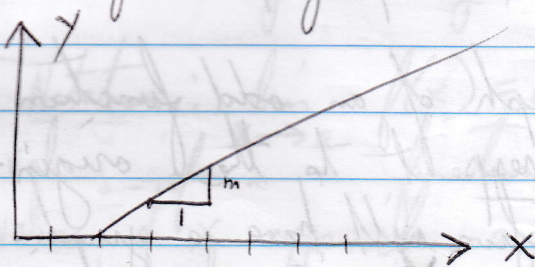
LINEAR AND LOCALLY LINEAR FUNCTIONS

A linear function has a straight line $y = mx + b$ for a graph, and the slope m of that line tells us the rate of change of the function - that is, how fast (and in what direction) the y -values (outputs) change as the x -values (inputs) increase.

There are real world processes that are simply not described well by linear models.

Amazingly, many of these same processes behave "almost" linearly if we focus our attention over very small intervals of input.

Calculus provides a tool for studying those processes. Physically, a derivative provides us with a measure of the INSTANTANEOUS RATE OF CHANGE of a function's outputs; geometrically, it provides the slope of the function's graph at each point.



Two Point Formula $m = \frac{y_2 - y_1}{x_2 - x_1} = \frac{f(x_2) - f(x_1)}{x_2 - x_1}$

Slope-intercept form $y = mx + b$

horizontal lines: $m = 0$

vertical lines: no defined slope

parallel lines: $m_1 = m_2$

perpendicular lines: $m_1 = \frac{-1}{m_2}$

$m > 0$

y increases as x increases

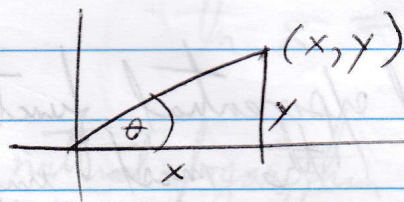
$m < 0$

y decreases as x increases

Point-Slope Formula $y - y_0 = m(x - x_0)$
(in physics, $m \rightarrow v$, velocity $\frac{\text{distance}}{\text{time}}$)

Taylor Form $f(x) = f(x_0) + m(x - x_0)$

We use trigonometry to relate the slope m of the graph of a line $y = mx + b$ to its angle of inclination θ - "theta".



$$m = \tan \theta$$

$$\sin \theta = \frac{y}{\text{hypotenuse}}$$

$$\cos \theta = \frac{x}{\text{hypotenuse}}$$

$$\tan \theta = \frac{y}{x}$$

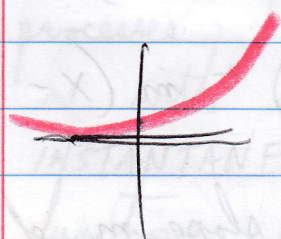
EXPONENTIAL FUNCTIONS

$$f: \mathbb{R} \rightarrow \mathbb{R}, f(x) = a^x, (a > 0, a \neq 1)$$

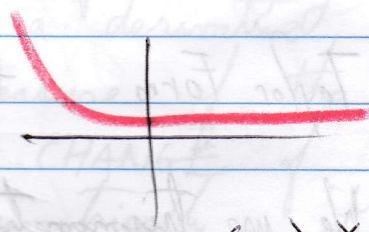
The parameter a is called the BASE.
If $a > 0$, then a^x is positive for all x .

Note: $h(x) = x^3$ is NOT an exponential function.
It is a "powers function",
where input x is raised to a specific power.
In an exponential function,
the input x is the power.

The graph of $y = a^x$ has one of two shapes, depending on whether $a < 1$ or $a > 1$.



$$y = 2^x$$



$$y = \left(\frac{2}{3}\right)^x$$

Inquiry: Why is the natural exponential function with base $e = 2.71828$ the most important function in Calculus?

(more) LOGARITHMIC FUNCTIONS

$$f: \{x > 0\} \rightarrow \mathbb{R}$$

$$f(x) = \log_a x \quad (a > 0, a \neq 1)$$

Parameter a is the base of the logarithm.

Domain is all positive real numbers. $D = \{x: x > 0\}$

A LOGARITHMIC function is equal to an EXPONENTIAL function.

$$y = \log_a x \text{ if and only if } x = a^y$$

example: $\log_3 9$

translate equation: $b = \log_a c$ to $a^b = c$

$$\text{if } b = \log_3 9, \text{ then } 3^b = 9 \therefore b = 2$$

The logarithmic function with base e is called the Natural Logarithmic Function and is denoted by the special name \ln .

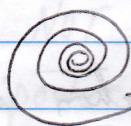
$$\ln x = \log_e x$$

The natural logarithm and exponential functions "undo" each other. $\exp(\ln x) = x$; $\ln(\exp(x)) = x$

The common logarithmic function is \log_{10} .

$$\log_3 19 = \frac{\log_{10} 19}{\log_{10} 3} = 2.68014$$

$$[\text{think } b = \log_a C \rightarrow a^b = C]$$



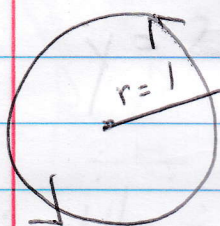
... and so we have H_{50} is NJ.

$\frac{dx}{dy}$: a little bit of x with respect to y

\int : the sum of all the dx 's is 1.

The number π can be defined as

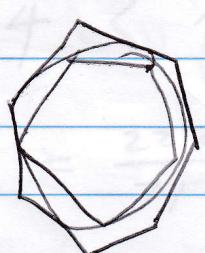
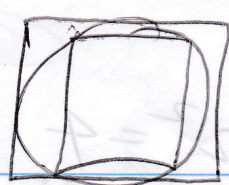
$$\pi := \frac{\text{CIRCUMFERENCE}}{\text{DIAMETER}}$$



unit circle with radius = 1
diameter = 2

$$\text{Area of Circle} = \pi r^2$$

If we can determine the area of a circle,
we will have determined π .



... etc ...

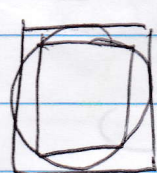
inscribed polygon fits inside circle;
its area $> \pi$

Circle fits inside circumscribed ~~circle~~ polygon
 $< \pi$

a_n = area of inscribed polygon $< \pi$

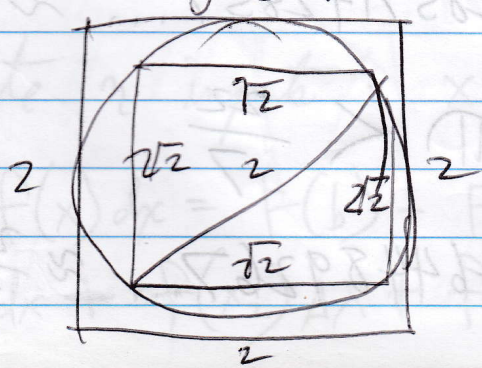
A_n = area of the circumscribed polygon $> \pi$

$$a_n < \pi < A_n$$



unit circle
area of $A_4 = 4$

diagonal of inscribed square = 2



$$\begin{aligned} 2^2 &= a^2 + b^2 \\ 4 &= a^2 + b^2 \\ 4 &= \sqrt{2}^2 + \sqrt{2}^2 \\ a &= \sqrt{2}, \quad b = \sqrt{2} \end{aligned}$$

$$A_4(2) = 2^2 = 4$$

$$a_4(\sqrt{2}) = \sqrt{2}^2 = 2$$

$$2 < \pi < 4$$

$$2.8284 \approx a_8 = 2\sqrt{2} < \pi < 8(\sqrt{2}-1) \\ = A_8 \approx 3.3137$$

~~$$3.01614$$~~

$$\text{Archimedes: } 3\frac{10}{71} \approx a_{96} < \pi < A_{96} \approx 3\frac{1}{7}$$

$$3\frac{1}{7} = \left(\frac{22}{7}\right) \text{ is closer to } \pi \text{ than } 3.14$$

$$\left(\pi - \frac{22}{7}\right) < (\pi - 3.14) \quad (\text{True})$$

$$\left|\pi - \frac{22}{7}\right| < |\pi - 3.14|$$

$$3.14 + 0.002857142857... \approx \frac{22}{7}$$

~~$$\pi < \frac{22}{7}$$~~

$$\pi - 0.001264489267... \approx \frac{22}{7}$$


$$3.14 < \pi < \frac{22}{7}$$

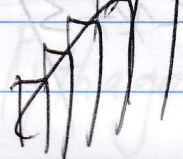
$$3\frac{10}{71} = \frac{223}{71} < \pi < \frac{22}{7}$$

$$3.14 < \frac{223}{71} = 3\frac{10}{71} < \pi < \frac{22}{7}$$

We squeeze the value of π between estimated areas of rectangles.

We squeeze $\int_a^b f(x) dx = \lim_{n \rightarrow \infty} \sum_{i=1}^n f(x_i) \Delta x = \text{area}$

between  left rectangular area and



right rectangular area.

\int means "sum" $\Rightarrow \int$

Partition into subintervals $\frac{b-a}{n} = \Delta x$

locate n inputs: $x_1, x_2, x_3, \dots, x_n$

$$\int_a^b f(x) dx = F(b) - F(a) = \lim_{n \rightarrow \infty} \sum_{i=1}^n f(x_i) \Delta x$$

$$\Rightarrow f(x_1) \Delta x + f(x_2) \Delta x + f(x_3) \Delta x + \dots + f(x_n) \Delta x$$

②

$$\int (5x-1)^4 dx = \frac{1}{5} \int u^4 du = \frac{1}{5} \frac{u^5}{5} + C$$

let $u = 5x-1$ then $du = 5 dx$

$$\frac{1}{5} du = dx$$

$$\begin{aligned} \frac{1}{5} \frac{u^5}{5} + C &= \frac{1}{5} \frac{(5x-1)^5}{5} + C \\ &= \frac{1}{25} (5x-1)^5 + C \end{aligned}$$

look at $\int \frac{1}{2x+3}$ as $\int \frac{1}{x} dx$

$$\int \frac{1}{2x+3} dx = \frac{1}{2} \ln |2x+3| + C$$

the $\frac{1}{2}$ came from $2x+3$

~~trick~~

TRICKY

This next one is tricky. Goodspeed!

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+C

$$\int \frac{x^2+3}{x+2} dx = \int \frac{(y-2)^2+3}{y-2+2} = \int \frac{(y^2-4y+7)}{u}$$

let $u = x+2$ then $du = dx$
and $x = y-2$

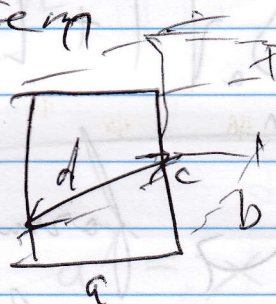
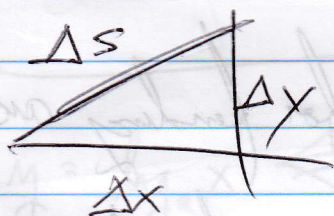
$$\int \left(\frac{y^2}{u} - \frac{4y}{u} + \frac{7}{u} \right) dy = \int \left(y - 4 + \frac{7}{u} \right) dy$$

$$= \frac{y^2}{2} - 4y + 7 \ln(u) + C$$

$$= \frac{(x+2)^2}{2} - 4(x+2) + 7 \ln|x+2| + C$$



Pythagorean Theorem



$$a^2 + b^2 + c^2 = D^2$$

Although we cannot visualize a hypercube of N -dimensions, we know $a^2 + b^2 + c^2 + d^2 + \dots + ?^2 = \square^2$

The diagonal will always be equal to the side.

With arc length, we use the distance formula:

$$d = \sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2}$$

also from the Pythagorean Theorem

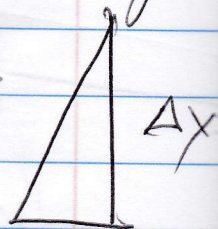
$$\text{arc length} \rightarrow s = \lim_{n \rightarrow \infty} \sum_{i=1}^n \sqrt{(\Delta x_i)^2 + (\Delta y_i)^2}$$
$$s \approx \lim_{n \rightarrow \infty} \sum_{i=1}^n \sqrt{(\Delta x)^2 \left(1 + \frac{(\Delta y)^2}{(\Delta x)^2}\right)}$$

If f is continuous and differentiable then for some subinterval $[x_{i-1}, x_i]$ we can use the mean value theorem.

$$s = \int_a^b \sqrt{1 + [f'(x)]^2} dx$$

↳ formula for finding arc length

$$\text{arc length} = ds$$



If f is continuous and differentiable then for some subinterval $[x_{i-1}, x_i]$ we can use the mean theorem writing,

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$$S = \lim_{n \rightarrow \infty} \sum_{i=1}^n \sqrt{1 + [f'(c_i)]^2} \Delta x;$$

$$\Rightarrow S = \int_a^b \sqrt{1 + [f'(x)]^2} dx$$

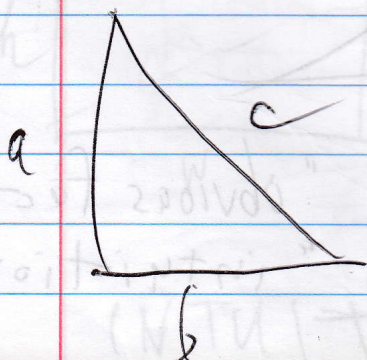
symbols of integration

$$\pi \approx \frac{22}{7} \quad \left(\text{use } \frac{22}{7} \text{ before } 3.14 \right)$$

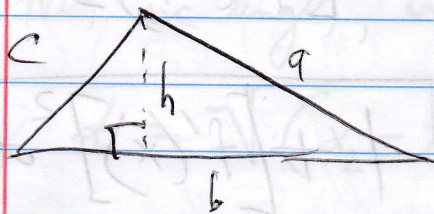
$$\frac{a^m}{a^n} = a^{(m-n)}$$

$$a^{m/n} = \sqrt[n]{a^m}$$

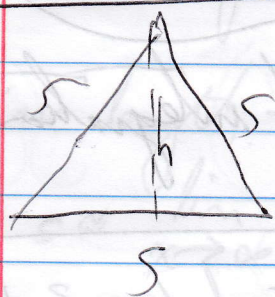
$$y = \log_a x \iff a^y = x$$



$$c^2 = a^2 + b^2$$

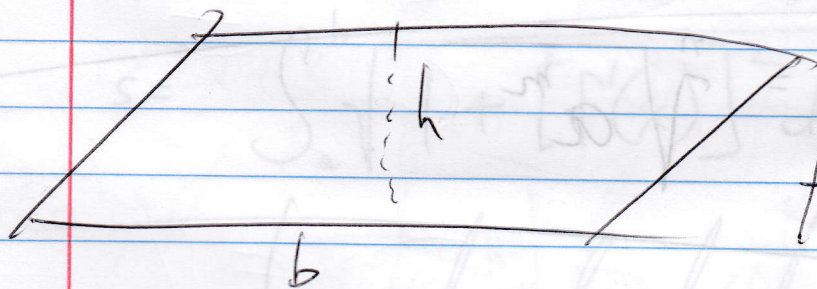


$$A = \frac{1}{2}bh; \quad c = a + b + c$$

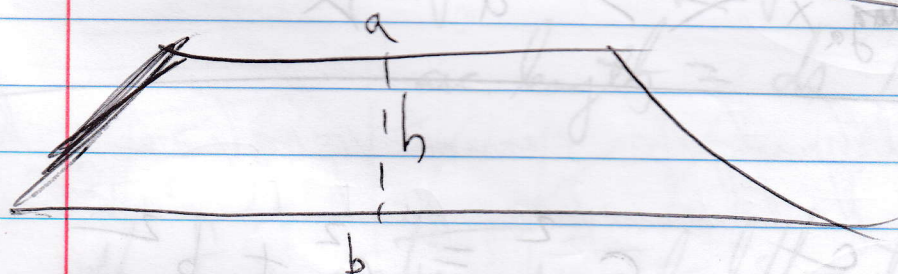


$$h = \frac{\sqrt{3}}{2}s$$

$$A = \frac{\sqrt{3}}{4}s^2$$

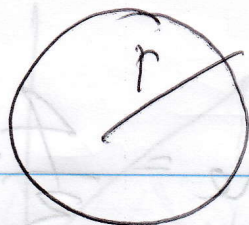


$$A = bh$$



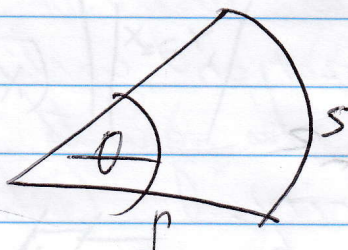
$$A = \frac{1}{2}(a + b)h$$

"obvious fact"
"intuition"?



$$A = \pi r^2$$

$$C = 2\pi r = \text{diameter} \times \pi$$

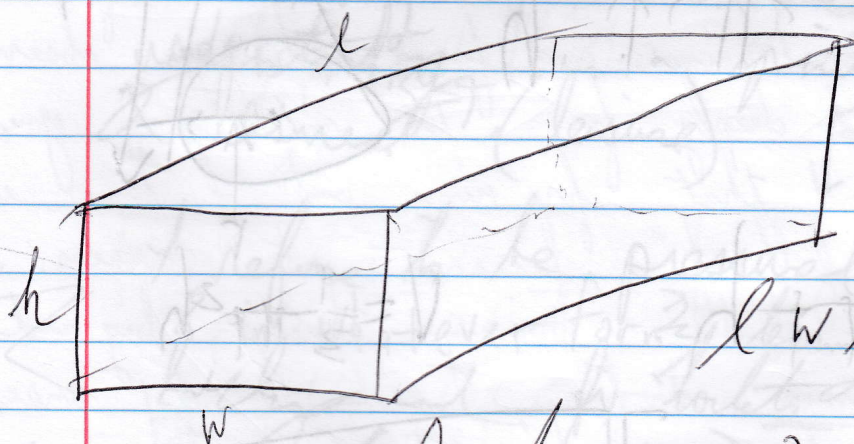
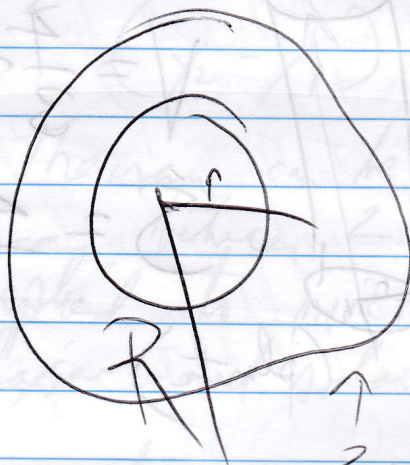


$$A = \frac{1}{2} r^2 \theta$$

$$s = r\theta$$

Circular Ring

$$A = \pi (R^2 - r^2)$$

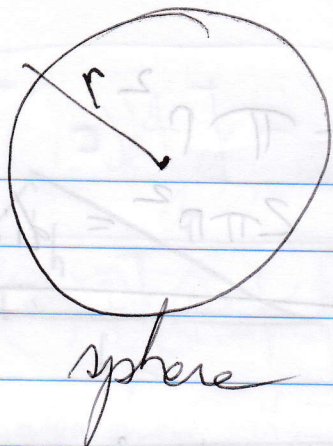


$$lwh = \text{volume}$$

$$\text{Surface} = 2(hl + lw + hr)$$

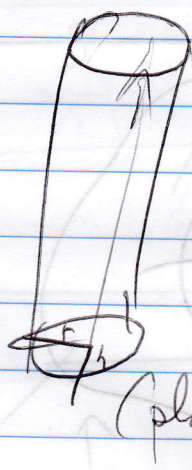
INTUITIVE NATURAL THOUGHT

Scribbles of a Drunken Mathematician



$$\text{Volume} = \frac{4}{3} \pi r^3$$

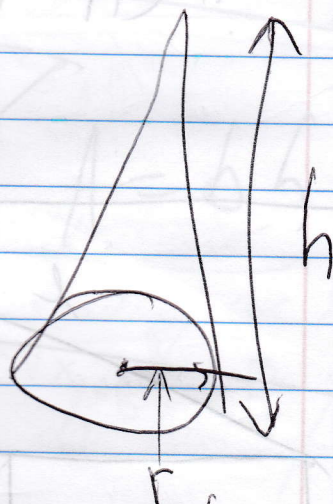
$$S = 4\pi r^2$$



$$V = \frac{4}{3} \pi r^3$$

$$S = 4\pi r^2$$

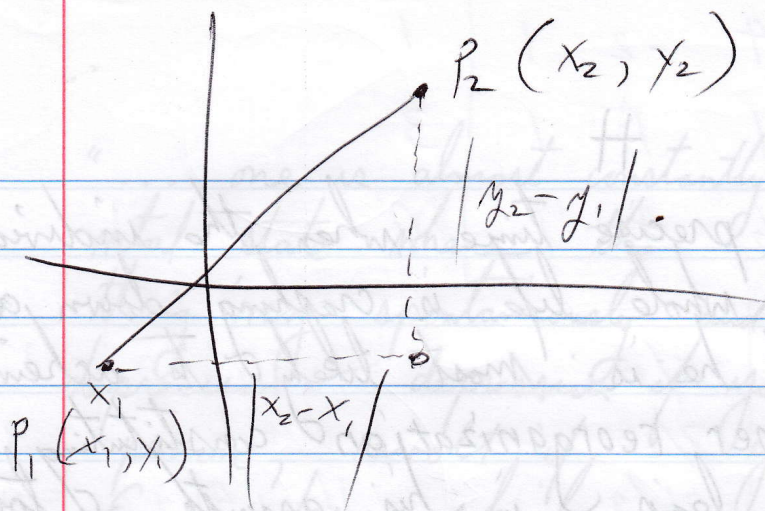
$$V = \pi r^2 h$$



$$S = 2\pi r h$$

$$V = \frac{1}{3} \pi r^2 h$$

$$S = \pi r \sqrt{r^2 + h^2}$$



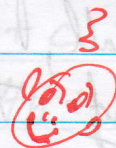
$$\text{Distance} = (P_1, P_2)$$

$$= \sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2}$$

The Pythagorean Theorem can be utilized to find the distance between 2 points. This can be applied to microscopic regions as well as galaxies and solar systems.

The beauty of mathematics is in intuitive understanding in a spirit of relaxation & leisure (leisure) [drunken madman]

I refuse to be pressured by society, in whatever form, leaving her to hold herself and for herself (drink much?)



15
H

"It is the precise time when the individual feels his whole life is crashing down around him that he is most likely to achieve an inner reorganization constituting a quantum leap in his growth toward emotional maturity." (unknown source)

H

Believing I will be moving to Seattle to live near my nephew, leaving the bulk of my "notes" in ~~the~~ New Jersey, I want to transcribe a note from "Living Within" I had left in H76 (Volumes of the hex I read it to my mother tonight on the phone.

"The normal human condition is a state filled with apprehensions and fears; if you observe your mind deeply for ten minutes you will find that for nine out of ten it is full of fears - it carries in it fear about many things, big and small, near and far, seen and unseen, and though you do not usually take conscious notice of it, it is there all the same."

"... one is almost constantly in an ordinary vital state where the least unpleasant thing very spontaneously and easily brings you depression — depression if you are a weak person, revolt, if you are a strong one. Every desire which is not satisfied, every impulse which meets an obstacle, every unpleasant contact with outside things, every easily and very spontaneously creates depression or revolt, for that is the normal state of things."
 — "the Mother"

#

Back in September, 2005, my nephew asked me, given 3 points $(-2, 1)$, $(1, 3)$, and $(4, 0)$ to find the polynomial. I had to use the "elimination" strategy.

$$\begin{aligned}
 & \boxed{y = ax^2 + bx + c} \\
 & 1 = a(-2)^2 - 2b + c \rightarrow 4a - 2b + c = 1 \\
 & 3 = a(1)^2 + b + c \rightarrow a + b + c = 3 \\
 & 0 = a(4)^2 + 4b + c \rightarrow 16a + 4b + c = 0
 \end{aligned}$$

P5

$$\text{note: } \begin{array}{ccc|c} 4 & -2 & 1 & 1 \\ 1 & 1 & 1 & 3 \\ 16 & 4 & 1 & 0 \end{array}$$

$$\begin{array}{ccc|c} 1 & 0 & 0 & -5/18 \\ 0 & 1 & 0 & 7/18 \\ 0 & 0 & 1 & 26/9 \end{array} \quad \begin{array}{l} 4a - 2b + c = 1 \\ a + b + c = 3 \\ 16a + 4b + c = 0 \end{array}$$

$$4a - 2b + c = 1$$

$$c = 2b - 4a + 1$$

$$a + b + (2b - 4a + 1) = 3$$

$$3b - 3a = 2$$

$$3b = 2 + 3a$$

$$b = \frac{2}{3} + a$$

$$c = 2\left(\frac{2}{3} + a\right) - 4a + 1$$

$$c = \frac{4}{3} + 2a - 4a + 1$$

$$c = \frac{7}{3} - 2a$$

$$\frac{7}{3}A + 2A + \frac{4}{3} + 2a - 4a + 1 = 0$$

$$16a + 4\left(\frac{2}{3} + a\right) + \left(\frac{7}{3} - 2a\right) = 0$$

$$16a + \frac{8}{3} + 4a + \frac{7}{3} - 2a = 0$$

$$18a + \frac{15}{3} = 0$$

$$18a = -5$$

$$a = \frac{-5}{18}$$

$$b = \frac{2}{3} + a \rightarrow b = \frac{2}{3} - \frac{5}{18} = \frac{12}{18} - \frac{5}{18} = \frac{7}{18}$$

$$c = \frac{7}{3} - 2a \rightarrow c = \frac{7}{3} - 2\left(\frac{-5}{18}\right)$$

$$c = \frac{7}{3} + \frac{10}{18} = \frac{42}{18} + \frac{10}{18} = \frac{52}{18} = \frac{26}{9}$$



Useful method to remember!

++

"The Great Tiredness is, every bit as good as death. There was no color here, no pain, no emotional weather at all, just an occasional oddness that was the outside world trying to puff itself up into significance when, of course, the secret of the Great Tiredness, the truth of this realm, was that everything was arbitrary and meaningless. In the Great Tiredness, the transition from sleep to wakefulness was often blurred," WB Spencer

++

fundamental epoch: Greenwich Mean Time
noon of January 1st 4713 BC (-4712)

1. set y = year, m = month, d = day
2. if $m = 1$ or $m = 2$, subtract 1 from y
and add 12 to m , otherwise $y' = y$, $m' = m$
3. if the date \geq Oct 15, 1582, calculate
(i) $A = \text{INT}(y'/100)$
(ii) $B = 2 - A + \text{INT}(A/4)$
otherwise, $B = 0$
4. if $y' < 0$, $C = \text{INT}[(365.25 y') - 0.75]$
otherwise $C = \text{INT}[365.25 y']$
5. Calculate $D = \text{INT}[30.6001 (m' + 1)]$
6. Find Julian Day:
 $JD = B + C + D + d + 1720994.5$

Everything is in constant flux

Schizoanalysis has one negative task and two positive tasks — as pointed out by Gilles Deleuze and Félix Guattari. The negative task consists of "deconstructing psychoanalysis" by means of revealing (first positive task) the "desiring machines" oppressed by the forces of Oedipus and society (coding exerted by Law Enforcement and the institutionalizing of madness).

The second positive task is to free desiring production in all directions. The subject must follow his "natural" course toward "disintegration." Disintegration implies an internal disconnection through haccceity — the acknowledgement "that everything is in constant flux."

Therefore the subject loses his "subjectivity" (or, his is-ness). He is no longer a subject, at least not as a status-noun. By inserting his self in the flux which is "his (repressed) essentiality," he becomes mask, the moving, the becoming.

From ANTI-OEDIPUS

existence to which no permanent code can be assigned. That is to say, the subject becomes the body without organs.

Deleuze and Guattari tell us that flux is the essential is-ness of the universe. Alan Taylor helps summarize: The subject beyond Oedipus, the non-Oedipal subject, the resisting subject, fluent and undefinable is schizophrenic by nature, schizophrenic being a static-noun imposed by psychoanalysis to all of those who resist "coding" by its "totalizing theory."

A totalizing theory is an all-powerful, fascist-like construction of the world, to which we must adapt and sheepishly believe. [See Alan Taylor's "Wanderings and Reflections on Deleuze and Guattari"]
Such construction is pyramidal.

A "schizophrenized" subject, a subject beyond representation, must seek to pour through the breaks, or fractures, in the "strata."

He must perform the complete erasure of the boundaries clearly marked by Aristotelian tradition and challenge the old, conservative Being upon which these limits are rooted: the Phallus must fall and genders bent in order to dissolve and disperse the "identity" of the subject construed by, and in obedience to, authority - the authority of Being! (Ann Taylor)

Life finds the way to break free.

The objective of schizoanalysis is to provoke the discovery of these lines of flight by means of ~~of~~ ^{haecceity} and to pursue them falling into flux leaving behind Sigmund Freud and Charles Darwin and all of the monumental, institutional structures of power: evolution, history and archetypes (upon which the whole "Oedipus ~~structure~~ Oedipus" is built) are only the dead, artificial codes of an oppressive, repressive logic to whom life (real life) escapes: a logic to which we have too easily grown accustomed to, frightened as we are to line, safe inside

32
ourselves, dragging the crutches of a
fragmented identity imposed from
and by, the outside so to pulp
our maimed humanity out of bed each
morning into a world where nothing
is at stake, where we gamble
nothing. Schizoanalysis should aim at
the creation of new potentialities
where everyone survives by assembling
new desiring machines within the
eternal renovation of the universe.

(Ann Taylor)

Survival should not be the privilege of
the fittest, but should also include
those whose cunning and fleetingness have
enabled them to defeat their former
master, the "fittest", and consequently the
grammar to which the very notions of strength,
fitness, and domination are indebted;
those who insert themselves into the flux,
discover they are desiring machines and
transform through metamorphosis and
mutation into mask.

Desiring ~~machines~~ production is nothing more than
the universe's resort to restore uniqueness and
novelty at every moment.

Deleuze and Guattari say philosophy is "the art of forming, inventing and fabricating concepts." Far from copping out, Deleuze and Guattari go for the gold: they want to re-engineer the nature of productive thought and the corresponding activity of bodies.

The system is not so much the dominant grid of the state as such but the totalizing domination of market forces, advertising and the glib rhetoric of communication.

In Difference and Repetition Deleuze says that philosophy must be a kind of science fiction.

How do we think if thinking is chaotic at its core?

"These measures belong to the order of dreams, of pathological processes, esoteric experiences, drunkenness, and excess. We head for the horizon, on the plane of immanence, and we return with bloodshot eyes, yet they are the eyes of the mind."

"Thought itself is sometimes closer to an animal that dies than to a living, even democratic, human being."

Deleuze insists, as a basic tenet of his anti-oedipal revolt, that adult paranoiacs Oedipalize meretric children.

+

There is a fundamental duality in Western consciousness. The duality is reinforced by the modern production of the self which attempts to "turn man into a subject (an individual self and a defined personage in the social order) in order to subject him more completely and inescapably to the traversal and furrowings of power." This historical process of conformity and (covertly or overtly) enforced cohesion within Western cultural groups reinforces the pervasive dualistic perspective by placing those who do not conform outside the accepted boundaries (through a process of definition and identification).

Notes from Anti-Oedipus

creating a series of Manichean oppositions which complement and support each other.

Some of these oppositions are: good and evil, law-abiding and criminal, sane and insane, right and wrong, healthy and ill, "straight" and "perverted", normal and abnormal. These dualisms almost always require some degree of "qualified adjudication" for legitimisation and resulting normalisation. These arbitrators are religious leaders, court judges, psychiatrists, medical doctors, academics, social workers, and "lifestyle magazines".

Foucault defines "the practices of the self" as methods that "permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality."

The Stoics practiced "self-care through writing"

Our psychology is not apolitical. Rights do not defend one against disciplinary power.

Critique is that constant attention to today, the raising of subversive, uncomfortable questions. It is an exit from domination.

Individuals are not unitary, single psychic structures.

In his *Phenomenology of Perception*, Merleau-Ponty tackles the Sartrean problem of original choice and foundationlessness.

The war-machine state with its bloody racism and fascism is one form of domination identified as immoral by Foucault.

Transformative experiments in thinking differently will no doubt result in ~~studies~~ ~~some~~ errors. Only through error can

understanding. (of any kind) be gleaned, and only through confrontation can we question the ends for which we are employed by those who themselves have no higher moral ground or objectively justified reasons as to why we should do what they want, be I as they are, and think I as they think.

The Principle of self-transformation:

- a. writing not to affirm what one knows, but to discover what one thinks.
- b. desubjectification of the will to power
- c. attack on culture
- d. destruction of the subject as pseudo-sovereign by :
 - 1. experimenting with oneself
 - 2. engaging I with cultural taboos (drugs, communes, sex)
- e. making oneself permanently capable of detaching oneself from oneself
- f. addressing the question: What are we today?

What these principles might mean and how they could be practically applied indicate the key strategies regarding resistance against compliance and domination.

14
H

The relation between philosophy and psychoanalysis is one of fascination and hostility, love and hatred. The drama is violent and complex. Bachelard proposes a new psychoanalysis grounded in poetry and dream, a psychoanalysis of the elements: fire, water, air, and earth.

The concept is a living thing, a process, an event, and, as such, not divorced from existence. I want to join those philosophers who are taking philosophy out of the academy and putting it into circulation in daily life. Knowledge itself is a "practice".

Alain Badiou suggests we situate philosophy directly within the political arena without making the detour via political philosophy to invent what Badiou calls the "philosophical militant", to make philosophy into a militant practice in its presence, in its way of being: not simply a reflection upon politics, but a genuine political intervention.

We can reprise the question of the subject, abandoning the reflexive model, and thus to engage I in with psychoanalysis - to rival and, if possible, to better it.

We can create a new style of philosophy - philosophical exposition, and so to compete with literature; essentially, to reinvent in contemporary terms the 18th century figure of the philosopher-writer.

In literature, the madman is the philosopher. In the unfolding of the drama of life, I am the living, breathing philosopher in the flesh - at once madman, writer, and philosophical militant.

I am the non-aristocratic Schopenhauer - the Nietzsche on welfare ... certainly more potent since I mingle with the "people", making me even disturbingly Christ-like. And all the rich bitches I can do to insult me is to call me a KNOW IT ALL.

"Drunkenness is a triumphant irruption of the plant in us."
Music sends out transformational multiplicities - Musical form is comparable to a thizome.

proposes

Badieu! the one essential desire of this ~~first~~ philosophical moment is to turn philosophy into an active form of writing that would be the medium for the new subject. And by the same token, to banish the professional image of the philosopher; to make the philosopher something other than sage, and so other than rival to the priest.

As "guerilla philosophers" we aspire to become a writer-combatant, a philosophical militant.

Malraux: "Greatness is a road toward something that one does not know."

May we choose philosophical action or intervention over wisdom and meditation.

Let us be more interested in greatness than in happiness!

I have been on a philosophical adventure.

Perhaps my "readings" of German and French philosophy ~~will~~ make for an "event" in that I may present a challenge to the old-fashioned social stratification, where those that usually have the time and access to consume Deleuze, Guattari, or Badiou are mostly bourgeois academics and therefore write about bourgeois shit and I may write about issues faced by the proletariat.

'Fidelity' must sever itself from the state and begin an arduous journey that I can only describe as a becoming-nomadic.

I will plot my nomadic escape route from the State of New Jersey. I must become imperceptible in rendering myself unassignable and nonsensical to the dominant state of affairs.

Bourgeois ideology is characterized by the notion of the subject, whose matrix is legal and which subjects the individual to the ideological state apparatuses. The subject is a function of the state.

There will be no political subject because revolutionary politics ~~cannot~~ be a function of the State. A nomadic enquiry and fidelity is necessary insofar as the state is hostile to the wandering void and indifferent towards events and the truths they inspire.

++

~~Rather than feel indignation, pity, or terror,~~

"If one looks closely one sees that there is no essential difference between a beggars livelihood and that of numberless respectable people. Beggars do not work, it is said; but then, what is work?" — Orwell

++

"Ordinary men hate solitude
But the master makes use of it,
embracing his ~~loneliness~~ ^{aloneness}, realizing
he is one with the whole universe."

Lao-Tzu

2008.11.16

49

While I will attempt to focus on Wharf's work in the coming weeks, today I wish to continue I to go through recent (2006-2008) notebooks to see which ones I will be carrying on train or plane. My nephew, for some very strange reason, thinks the train will "set me back" - moneywise. It is twice the price to take a train.

I will be carrying tent, suitcase with computer parts & Dream Catcher, backpack with some clothes, notebooks, and some books.

My nephew wants for me to call him to relay information to him, so that he can start putting in applications for an apartment for me to rent. There is not any room for my "stuff" ... I will really pack light as far as clothes go. A few hoodies, a few pairs of pants, extra pair of boots, hats, gloves, Carharts, rain poncho ...

"Give all your possessions away, and follow the Tao, the Way."
My nephew's yoke (yoga) is light, and I shall follow him. I am John the Baptist and he is the Christ - son of my Sister & St. Joseph.

See p 40-41 - only through error do we change our wit.

I am in no rush to get stranded in life.
After all, I do have access to GSS.
I can mention philosophic comedy.

Philosophy is everywhere! We live philosophy
in the flesh because we are being
human animal metaphysicians.

What makes our attempts to articulate
and verbalize ~~our~~ our raw lived experience
somewhat comical is that, in
our fumbling, our message is communicated
in a pseudo-physical manner.

We explain in elaborate detail why we
can't explain, proving our thesis,
that truth is not translated into symbol,
by our very failure to express truth.

We come closest to truth when we say,
this is all lies. Look around, I
look within, but don't mistake these
symbols for truth. But what audience
has the patience for such honesty. And so we
wear our MASKS - The Keepers of Secret Gnosis.

18
It doesn't even matter that many people I
have met are unable and unwilling to wrap
their minds around where I am & coming from.
I have soul, I have imagination.

I sit here going through books to be
delivered to I Prospect Ave, Asbury Park.
Will anyone appreciate Yevgeny Yezhov's We?

The Introduction by Mirra Ginsberg is worth
re-reading. How do we go about keeping
writers, scholars, and artists physically &
alive - to permit them to continue their
work?

"Our one demand is that the writer's voice never
be false."

"True literature can exist only where it is
created, not by diligent and trustworthy
officials, but by madmen, perverts,
heretics, dreamers, rebels, and
skeptics." — (I am afraid, YZ) 192

My life is the life of the literary madman —
the philosopher in chains.

Gamzatian says, "What we need in literature today are vast philosophic horizons... We need the most ultimate, the most fearsome, the most fearless 'Why?' and 'What next?'"

Poet, mocker (laughter is the most devastating weapon), heretical fighter for freedom and independence in art and in life, Gamzatian was a consistent enemy of all canonized ideas, all coercion, all purveyors of "compulsory salvation."

Totalitarianism and its constant brainwashing results in either unquestioning automatons or in hypocrites who lie for the sake of survival.

Emotion is banished, but emotion survives! Soul is declared a disease, but this does not destroy soul.

Who are the gentle hairy creatures outside the Wall that encloses the One State?

1P
The hairy creatures outside the wall of the one state are the 'irrational' that lives outside of schedules and straight lines. Even in this Empire of the senseless, life and humanity assert themselves!

Seduced into violent and irrational passion, he (the hero of We) makes a shocking discovery of an unsuspected, long-suppressed realm — the realm within, of individual identity, of self.

"Who am I?"

"What am I like?" he cries despairingly.

In a supremely tragicomic ~~scene~~ scene, he visits a doctor, seeking help against this terrifying malady.

The doctor tells him (gravely) that he is seriously ill — he has developed a soul.

"Is it dangerous?" he asks the doctor.

"Incurable," the doctor replies.

But, alas, it turns out to be curable in the end. The Benefactors men have found a remedy for individuality, for rebellion, for humanity: a simple operation to excise the seat of all infection - imagination - and reduce all citizens of the One State to grinning semi-morons.

Anger, mockery, rebellion - but no self-pity and no bitterness. Just because I am a militant of truth does not mean I have to be sad and miserable. In fact, today, after a meal and a session at the library, I will invest my last \$11.00 on a 12 pack of Budweiser beer in cans and let the demons out.

Alcohol is not only less expensive than marijuana, but it hits me so much harder than the mild pit.

"What we anticipate seldom occurs; what we least expect generally happens."

Benjamin Disraeli

++

We will invent the 'philosophical militant',
to make philosophy into a militant practice in
its presence, in its way of being: not just a
reflection upon politics, but a real political intervention.

We will reprise the question of the subject, abandoning the
reflexive model, and thus to engage with
psychoanalysis — to reveal, and, if possible,
to better it.

We will create a new style of philosophical
exposition, and so to compete with literature
essentially, to reinvent in contemporary terms
the 18th century figure of the philosopher-
writer.

How do we turn philosophy into an active form
of writing for the new subject?

We must banish the meditative or professional
image of the philosopher, to make the
philosopher ^{some thing} other than the sage, and so
other than a rival to the priest or
minister.

29
H

I will plan on heading to Freehold soon after the meal at Prospect Avenue Church basement - after delivering this load of books. I will leave my little mark on Asbury Park as the "one" "crazy with the books": math, philosophy, literature.

I am lonely here in Ocean Grove. Will I be ever so homesick when in Seattle? My mother may eventually move out there as well. This is a major move on my part!

This situation of moving from New Jersey has forced me to abandon my library of books, as well as my Mojo Manuals.

Already, I am concerned that I won't be able to get the train ticket in time to get to Seattle by December 25th. Maybe I will wait until after January 3rd. Maybe I won't get a place until February. What if I can't transfer sections 8? The fact remains: I am not happy in Jersey and I see what is in store for me.

Now I am going to be more careful, about what I bring. I won't bring Schopenhauer's & The Perseus Handbook - It's worth \$166! I am reluctant to bring monitors. I can have it shipped. I'll bring hard drives and RAM.

My nephew and his wife are fucked up.

They piss me off. Lunacy!

Now I will be stranded when I get there! Was I prepared for such an adventure?

I will have a box of journals
a box of books
a box with monitor & parts

When I get an apartment or residence, I'll have them shipped.

Now I am definitely going computerless.
Face it. (remained so until 2013)

My nephew is losing his mind. Definite nervous breakdown. He fears lifelong institutionalization.

H

I want to go through books again to see what I risk
 "losing in Seattle", another part of me - consciousness
 awake since 2:30 AM and all twisted over
 my nephew's condition - wants to rest like a
 snake.

My nephew will not allow me to rest.

The situation he is in is not his fault, but
 it is certainly not my fault. His rage
 toward my mother is unwarranted.
 I know Thanksgiving Day is bullshit

My nephew is being banned from his apartment.
 He is ready to take a greyhound bus home
 to New Jersey. What the fuck!

I cancelled the train reservation.
 It is only \$504 after January 10th.
 That's \$200 less!

If my nephew is still out there, then I
 will go. If he returns to Freehold, then
 I really have no reason to go to Seattle, but I
 may want to escape anyway. What will
 Mr Thomas suggest? Everyone in Freehold
 thinks I'm loco, crazy, some kind of weirdo whacko.

132
H

Everything is a great secret. Will I even be able to motivate myself to go to Seattle?

Would I really be abandoning my nephew if I went to Seattle yes I after he returns to Freehold?

Where would he live? HABCORE?

How tragic, how comical. How tragic!

Is Joey prepared for CPC? Didn't I warn him about Habcure & CPC?

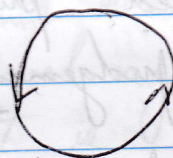
What the fuck is going on here?

My nephew is in a jam where he could die homeless in the street.

Whatever doesn't kill you makes you that much stronger! And if he dies, shall I go to Seattle in honor of him? Yes, I will take his spirit. My sister's talk of "love and God and sacrifice" ~~never~~ gets ON MY NERVES. Honest.

Cioran is more Schopenhauer than Schopenhauer was. With this sudden turn of events, with all my plans smashed by my nephew current crisis, I may be drawn back to Cioran.

What I most like about Cioran's writing is his lack of concern for systems or even themes. He writes short prose, but his attitude is conveyed in the prose - sometimes even in little aphorisms.



28 November (Friday)

1 AM. There was nothing I could do.

I was trying to get to my nephew!

10 AM. My nephew called this morning telling me he is going to San Diego for a month until I get to Seattle.

I talked to my sister, Tami, his mother. She thinks Joey and I are both selfish. He wants to live on my lease as a minimalist. She condemns us both for this. How sick! She started preaching to me as if I would take seriously her admonitions against laziness, sleeping, and "welfare".

30 November 2008 Sunday

My red neck scarf thing is at Billy's?

What is best for my nephew Joey? This is what he will be concerned about - as it should be.

What is the root of my sister's views on "selfishness"? She is welcoming my nephew into the house on Arubanoff in Freehold.

All our plans for Seattle - destroyed -

Now what do I WANT to do?

I want to clean the basement.

I mean, should I contact Section 8 of Freehold and explain complications OR should I use this as an opportunity to leave New Jersey?

I would be leaving "the Family"?

Yes, I would I become an orphan -
NO MORE daddy-mommy-me.

Am I psychologically prepared to be alone in this world? No family?

My mother has who? My sister.

What does my mother want?

This is important. I am sick over leaving her in the state she is in. And yet, she condemns my alcoholic binges.

30 November 2005

Would I go to battle to kill myself?
I was planning on bonding with my
nephew. I guess I feel
betrayed by him.

The family dynamics are becoming more
intense. I wonder if I want
to escape daddy-mommy-me-sister-nephew.
Maybe I don't want to be sold into
slavery. Maybe I see what is
coming. I see my "life".

My life is all entangled with my
parents and my nephew.

Without them, what is my "life"?

My sister tells me my books are illusions
and yet she lives her life by
some fucking book she calls
"Holy". Bullshit. I'm sick
of this. Cioran dealt with insomnia
and contradiction. My loneliness is
comforted by my mother, and yet my father's

everyday work life seems to me to be a nightmare.
 My sister's worldview is severely tainted by
 dogmatic draconian rigidity. The family itself
 could be toxic. Leaving New Jersey
 may liberate me from the misery of
 these family dynamics.

I want to clean the basement to help my mother
 relax, and what does she do? She hides all
 the phones in the house. Now, is she also a
 control freak? I will plug my phone in when I
 want to call B about my scarf.

+

Wouldn't "Rashi" advise me to venture out of
 New Jersey? He says I have connections
 out there. He knows something
 I don't. Has he heard of Mr Thomas?

Once again my soul is drawn to Cioran.
 I need a new friend to fill the void.
 I was counting on my nephew but he has
 a great deal to work through in his
 own soul, and maybe I will benefit at
 this period of my life (41) to be far away
 from the influences of ^{an} eroticized nuclear family.